

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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Papers sent by mail at \$2.00, payable in advance, with a discount of twelve and a half per cent. to Agents becoming responsible for six or more subscribers.
Advertisements will be inserted on the usual terms of advertising in this city.
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For the Christian Secretary.

Address to Ministers.

Your duty and calling, brethren, demands entire consecration. Yours is the highest office, and highest honor this side of heaven. No angel was ever charged with so responsible a commission. They are not qualified to discharge the duties of so high a trust. They are ministering spirits, but you are ordained to be the shepherds and bishops of souls.

'Tis an honor no man taketh to himself, but he that is called of God, as was Aaron. Well, how was Aaron called? He was called and known by his fruits. *Id est*—his rod budded, bloomed blossoms, and yielded almonds. Fruitfulness is proof of a genuine call. The trees of the Lord are full of sap. The legitimate branches of the true vine, like Joseph, (whose name signifies increase,) are fruitful boughs. God is glorified when you bring forth much fruit. You are entitled to double honor, if ye serve well; and double disgrace attends a ministerial blemish. Spots are quicker discovered on white cambric, than on sable canvas. Let thy garments be always white, Ecc. ix: 8; and to preserve them so, when you are called to walk among pots and kettles, and brush by sooty jamps, keep clean the inside, that the outside may be clean also. What, thou' mud may be cast upon you, by such as sometimes cast dust into the air; why, let it alone; 'twill all rub out when 'tis dry.

Let them consider the ravens: don't think Elijah has forgotten them to this day. Let the lily rebuke their incredulity. Ministers may reflect that they are employed by the firm, or compact, FATHER, SON and HOLY GHOST. Are they fearful the house will fail? Do they wish Mammon to endorse for the company? In case of old age, sickness or contingency, is a draft on Mammon better than on God? O ye of little faith. Will not the churches and converts take their tone of piety from you, and elevate their standard by the height of yours? Now, if the love of God is the radical stock of all good, then, the love of money, or mammon, is the root of all evil. But thou, O man of God, flee these things.

A wedge of gold split Achan off from God; Gehazi found leprosy connected with lucre. Thirty dead weights pressed Judas down to earth, and Demas forsook the laborious self-denying Paul, having loved this present world.

But come, let us examine the wardrobe and larder of our patron, and see if there is foundation for fear that he will not redeem his promise of the life that now is.

1st. We will knock at this door. Deut. xxix. 5. Why, here are clothes which covered six hundred thousand, and shoes, which although worn forty years, waxed not old. But here stands a door wide open, and no man can shut it. Acts ix. 30. Here are widows; they can tell you something about a little oil in a cruze, and meal in a barrel, but they stand here to show you the coats and garments which Dorcas made. Why take ye thought for raiment? Brethren, if you will go a little farther with me into the upper chambers, I will show you robes of linen, clean and white, and wedding garments. No fig-leaf garments are here. But here is Jesus' coat without a seam, and Elijah's mantle.

Perhaps you would like to look into his larder. You may pass the ark, although it contains a pot of manna, but perchance you may loathe such light food, and deem it unsubstantial. Come on then, his fattings are killed, all things are ready, he that hath no money, come. Well, they have come; for here are five thousand, beside women and children.—What of the larder now? Why, a lad has five loaves and two small fishes, that all? "Send the multitude away," says unbelief. "What are they, among so many?" cries a timid minister. "Charity begins at home," puts in the devil. But what says Christ? They need not go away. "Give ye them to eat." See, it goes through the hands of Christ into the hands of the Apostles; nor goes unblest. Nor is the first better served or filled than the last. Is the store exhausted and the larder emptied? Gather up the fragments and see. Ah! now each of the twelve has a full basket; and Solomon was right in saying, "here is that scattereth and yet increaseth." Giving did not impoverish.

When the primitive ministers went back to the employment Christ had called them from, they

toiled all night, and caught nothing; and modern preachers, who engage in secular pursuits, will find the salt will lose its savor, and they will neither be fit for the land, nor dung-hill; neither enjoy religion nor the world. Now, a minister should be a living sacrifice, wholly dedicated and consecrated to God. Alas! 'tis to be lamented, that many who have assumed holy orders, and taken vows by solemn ordination, should lie buried in the world, as long as God was creating and forming it, (six days,) and only go through the cornfields on the Sabbath day. You say your salary is small. I admit it. But God's providence is large, and promise larger: you have just taken a superficial glance of his wardrobe and larder—do take a more comprehensive view. The earth is the Lord's, and the fullness thereof; and the cattle upon a thousand hills; and all things are yours,—you are Christ's. Remember you are not your own; your time, and talents, are merely lent. Joseph said to his brethren, regard not your stuff, for the good of all the land of Egypt is yours. Behold a greater than Joseph is here, promising you an hundred fold in this life, clearly specifying what it is—houses, lands, and domestic relations. What has a faithful minister to fear? "Lo! I am with you."—Do keep low, nor try to stretch a cubit higher. Are you in the vale of poverty? "Lo! I am with you." In trial, distress, or exposed to persecution—Lo! I am with you, to counsel, support, and save. O, ministers! be faithful instead of fearful. "Give an account of thy stewardship," was a tremendous summons to him who had wasted his Master's goods. O, for a devoted ministry! If ministers and churches are sound in doctrine, does that warrant their being sound asleep?—We shall indite a few hasty matters concerning mode of preaching, and doctrine, next week.

ZETHAR.

* Churches.

For the Christian Secretary.

BIBLE SOCIETY.

Illinois—Indiana—Wisconsin.

Extracts from the Reports of the Rev. Benjamin H. Clift.

CHICAGO, Ill. July 29, 1843.

On the 6th, (Sabbath,) I preached morning and afternoon for br. Whitman, and the church entered into a systematic plan of operation, on the spot, in the cause of benevolence; but the precise result, as affecting our Society, cannot be known immediately. I hope, however, that I shall be prepared to report more fully next week.

One valuable brother, (who in prayer expressed himself that my visit amongst them was as the coming of *Titus*.) subscribed thirty dollars, to constitute his son a L. M.

On the 8th, I preached at Warrenville, and obtained several subscribers within the bounds of the little church, under the pastoral care of brother Joslin; the amounts to be paid by October next.

At Bristol, also, I obtained several subscriptions; and here I met a most cordial welcome from brother Schofield, whom you may recollect as being once occupied in New York State, as temporary, and I believe, successful agent of your Society.

On Sabbath last, (13th,) I preached at Elgin, and assisted brother Ambrose, the pastor, at the Lord's table in the afternoon. Afterwards drove 5 miles to Dundee, where an appointment had been made for me to preach and advocate our Bible cause.

The Elgin friends are making an effort to raise an amount for the Society, and I hope to receive the result in the course of a few weeks. I established a branch depot here under charge of brother Ambrose.

CHICAGO, Ill. Sept. 15, 1843.

Since my last report, I have made a tour into Wisconsin, as far as Milwaukee, and am pleased to have it in my power to inform you, that those members and churches which I have been able to visit, seem prepared to co-operate in endeavoring to sustain our board in its laudable effort to give the Bible, fully translated, to the heathen, and supply the destitute everywhere with the lamp of life.

Need I tell you that Wisconsin, especially, is in its infancy, and its churches are very feeble!

As an instance, however, of the liberality of one, I would inform you that at Southport, where I held an evening meeting, I obtained a subscription of between seven and eight dollars, from a little band who can scarcely sustain a pastor, and do not own a meeting house.

I made my way to Milwaukee for the Sabbath, having left appointments on my way, at East Prairie, Southport, and Racine. Br. Conrad was not able to be out the Sabbath I spent at M. and I officiated for him twice, at the little building they use as a chapel. The Baptist church here is small, and unless some more decided stand is taken soon, by others than those residing there, by way of sustaining the cause, I fear they must still languish. Oh! that we might learn, from the votaries of a false religion, to leave no stone unturned, so that we cannot only plant, but sustain the true Banner of the Cross.

I took up a small collection, and considering the weather, the congregation, the circumstances, perhaps did as well as I ought to have expected. I would remark that popery is gaining ground, and bearing up with an "impudent face," in presence of an unequal opposition, and Milwaukee is at present Papistical.

On the Monday following, I went back to Black Creek, where I found a little church in the wilderness; and its shepherd, brother J. M. Stickney, reminded me of some pastor of the Alps. I called at his log cottage, but found him presently, at some distance, with a team of oxen, drawing logs for making his garden fence! One of his members contributed something for the Bible cause, who had, not long since, lost his whole property in an unfortunate investment. And br. S. would give me a portion of his last coin.

On Tuesday evening, I met my engagement at Racine, and preached in the court house.

At Southport, next evening, (Wednesday) I filled my appointment, and preached in the school house. Br. Lathrop, the pastor, was quite sick, otherwise I should have found in him a most hearty co-operator. I did sufficient, however, to afford encouragement, and was pressed to remain over the following Sabbath. But I had made a previous engagement, and on Saturday reached East Prairie, where a little band were waiting to be formed into a Baptist church, and another to be baptized.

We organized the church with four members, and received the experience of four. Next day, after preaching, received one more candidate for baptism, and prepared to go out in quest of our Jordan. A sudden and terrible storm had liked to have troubled us, and might have filled any but Baptists with misgiving! But we weathered the warring elements, and gaining at length the untrodden banks, all now was "peace" above and around. I had no seen guide or counselor, and for the first time, led the "willing candidate" down into the water, and there, in the name of the sacred Trinity, I buried in baptism, a brother and his wife, for some time members of the Presbyterian church, a sister, member (on probation) with the Methodists, and two others. Afterwards, we received five more by letter, making ten, to whom we gave the right hand of fellowship. We then administered the Lord's Supper to the new church, inviting all baptized believers with us to participate. Lastly, we took up a collection, not for the poor, but in behalf of the American and Foreign Bible Society.

I assure you, my brother, that was a solemn day; and the various sentiments of the communicants, as expressed, and of others, would lead us to believe that all felt deeply interested. I hope to be able to meet the wishes of the dear friends, and make the East Prairie church another visit, if spared to return from Michigan.

On Monday evening, I preached and obtained a few subscriptions in the Union Ridge church. This church is destitute of a pastor. In this trip I travelled about 212 miles.

Two or three days after this, I started for a visit to Juliet and vicinity. Made an appointment at Yankee Settlement for Sabbath evening, and proceeded with the pastor, br. Knapp, to Plainfield, ten miles distant. Joined a covenant meeting of the church Saturday afternoon, and preached to the little flock, quite unexpectedly indeed. The weather was very wet, but I advocated the Bible cause in the afternoon of Sabbath, and some \$18 were subscribed. Returned to Yankee Settlement, but the weather remained so unpropitious, that the house was not lighted up. I was advised by br. K. to make an appointment here for next Sabbath, as I should, by this method, be more likely to succeed in the object of my mission.

Accordingly, as I purpose being in Michigan in season to attend the State Convention, which is to be held in Brooklyn, Jackson co. the first week in October, and as I wish to visit Laporte, Rolling Prairie, &c., before I undertake my journey towards and into Missouri, I have concluded to start by way of Yankee Settlement, and spend my next Sabbath, if spared, in that village. In my last journey, I travelled about 500 miles.

Receipts

Of the Am. and For. Bible Soc. from June 20th, to Sept. 15th, 1843.

CONNECTICUT.

Collections by Rev. A. Maclay.—Baptist church Meriden, \$7 75; Connecticut Baptist Bible Society, J. B. Gilbert, Treas., 331 16; New London Co. Bible Society, P. C. Turner, Treasurer, 108 70; Baptist church, Chester, 10 50; do. Woodstock, 2 75; Collection at the meeting of the Stonington Union Association at Voluntown, 5 53; Baptist church, Mansfield, 2 25; do. Ashford, 1; do. Willington, 10 25; do. Wethersfield, 5; First Baptist church, Hartford, 18 38; Joseph H. Hayden, Essex, to make his son, Gideon Asahel Hayden, a L. M. 30; Douglass W. Gardner, New London, 15 75; A friend in New Canaan, 50 cents.—552 52. J. M. ALLEN, Asst. Treas.

For the Christian Secretary.

Publishing on Peace.

MR. EDITOR.—The American Peace Society, charged in the Providence of God with the responsibility of superintending the cause of peace in this country, has always endeavored to pursue its great object in a way as free as possible from objection. Established in 1828 at the recommendation of some of our most distinguished men, both ministers and laymen, it has brought the subject of peace before nearly all the leading denominations in the land, and asked private Christians, and ecclesiastical bodies, churches, pastors, and editors, to promote the cause in their own way. We have insisted merely on having the thing done in some way, and have aimed from the first to carry forward this cause with as little of conflict, agitation or offence as possible, and in such ways as would subject the Christian community to little expense of time or money.

For this purpose, we have not only requested ministers and other teachers to inculcate peace in their own way as a part of the gospel, but have especially desired the religious press to publish on this subject as it has on temperance and missions. Many of our religious papers have done so to a considerable extent, and we feel deeply grateful for the important aid they have thus rendered; but we cannot well express the full strength of our desires, that they should publish far more than most of them have hitherto done.

How easy for the religious papers of our country, if all united in this work, to leaven our entire population ere long with the principles of peace, merely by inserting a brief article every week! How much expense it would save; and how far it would tend, by bringing the same facts and arguments before the whole community at once, to obviate the conflicts of opinion and feeling that have occurred on some other subjects!

We fear that the importance of such informa-

tion is not duly felt. Because there is no prospect of immediate war, not a few imagine there is no need of effort in this cause; but we might as well suppose that nothing need be done for temperance, so long as men are not actually drunk. Nor will it suffice to say, that the people are now believers in the principles of peace; for, if it were so, they would as truly need to have these principles illustrated and enforced anew, as they do those other truths, universally admitted, which they support both the pulpit and the press to inculcate. Repeated instruction on this subject will be needed down to the end of time.

We trust, then, that our editorial friends will not deem us intrusive or unreasonable in asking a small space in their columns, frequently, for a word on peace. We earnestly desire to see every religious paper enlisted in the work of peace. We will, if they please, see that they are furnished with such articles as we deem worthy of their columns; and, if now and then one should express sentiment stronger than their own, we must crave the indulgence due to men long engaged in any great enterprise of the kind, and beg them to review the progress of their own views on this and kindred topics. We have no inclination to dictate, or importune; but we are very desirous that this subject should have a fair and full hearing on all its main points. How can this be done, if we are permitted to say nothing against or beyond the present views of the community? The very articles most disliked, may be most needed; and it is self-evident, that no reform can be achieved by any efforts which merely follow in the track of popular opinion. We seek to do away the custom of war; and for this purpose we must of course combat the delusions that have supported it for so many thousand years all over the earth.

There is however, one class of articles to which no objection can well be made—the opinions of wise, good and great men, the master spirits in church and state. Some of these we wish to give; and we shall be much mistaken, if your readers are not only gratified to see them, but surprised to find such strong testimonies against the practice of war from the most illustrious men that ever lived.

Geo. C. Beckwith,
Cor. Sec. Am. Peace Society.
Boston, Oct. 1843.

Dr. Pusey.

The name of this renowned canon of Christ Church has become so celebrated, that much curiosity is evinced to know his history. The London Standard says that he was Regius Professor of Hebrew in the University of Oxford, is the second son of the late Hon. Philip Bouverie (who assumed the name of Pusey) by Lady Lucy Sherard, eldest daughter of Robert, fourth Earl of Harborough, and widow of Sir Thomas Cave, Bart. Dr. Pusey's eldest brother is Philip Pusey, Esq. of Pusey, M. P. for Berkshire, the eminent agriculturist. Dr. Pusey was born in June, 1800, married June 12, 1828, Maria Catharine, youngest daughter of the late John Raynard Barker, Esq. Mrs. Pusey died May 26, 1839, leaving an only daughter. Dr. Pusey entered at Christ Church, Oxford, 1818; he was afterwards elected a fellow of Oriel College. In 1828, Dr. Pusey was appointed Regius Professor of Hebrew in that University, to which office is attached a canonry in the Cathedral Church of Christ, Oxford. The family of Pusey is of great antiquity, having been settled at Pusey, in the county of Berks, prior to the Conquest.

"No Union with Rome."

ANOTHER APOSTASY TO ROME.—The London Record says: "We can state it as a fact, that the Rev. Daniel Parsons, curate of Marsden, Wilts, long known as a Tractarian, has seceded to the church of Rome. Private reasons will for the present prevent his becoming a priest; but he is to assume, as we are informed, the office of teacher in some Catholic establishment."

ANOTHER OXFORD APOSTASY.—The London papers announce the conversion to popery of W. Lockhart, Esq. B. A., of Exeter College, Oxford, and, for the last twelvemonth an inmate of Mr. Newman's house, at Littlemore.

About four years ago, this unhappy young man adopted Tractarian principles, and soon after the appearance of Tract Ninety, exhibited such strong symptoms of disaffection to the Church of England that his friends became alarmed, and were very glad when Mr. Newman consented to take charge of him, and exert his influence with him to prevent his joining the Church of Rome, and this has been the result of the experiment.

PROJECTED COLLEGE AT LITTLEMORE.—A plan is now in agitation for carrying out what Dr. Pusey calls the missionary character of the Church of England, by the institution of a missionary college at or near Littlemore. The sanction of more than one prelate of the Establishment has been obtained, and it is contemplated to place at the head of it the Tractarian Bishop, Coleridge, formerly Bishop of Barbadoes. If such a scheme should be carried into effect, the consequences will be those depicted by the Bishop of Calcutta, in his recent charge.

"No union with Rome!" Why wage warfare against a conjecture in which no reasonable mind has indulged! Why not level the shafts of wit and the weapons of reason against a real danger? "No apostasy to Rome;"—such should be the motto of our Church, for such is one of the present pressing and actual evils of Oxfordism. Union with Rome involves Papal Supremacy; and this, if there were no other impediment, would always deter Bishops from countenancing Union.

But does the sole distinctive character of Romanism rest in the Papal Supremacy? Surely not; we all believe this to be a vital and fundamental error, but it is only one amidst a foul mass of corruptions. What, if remaining a separately organized church, with our own Bishops and Clergy, acknowledging no other superior, we should nevertheless believe in the doctrines and follow

the erroneous and strange practices of Romanism? How deplorable such an awful condition—how much to be deprecated—how sternly to be opposed—how carefully to be guarded against. The items of foreign intelligence placed at the head of this article, indicate, in the first place, the tendency of Oxfordism to Rome; and secondly, demonstrate that Tractarianism is no longer to be left to individual influence, but it is to be studied, taught, and inculcated in, and to be propagated from a Seminary devoted to its principles. The strength of "union" is to be brought to bear against the necessary weakness of individual opposition. The church, as a body, is to be converted anew—its members need missionaries among them, as well as the heathen, and a "Missionary College is to be established to consummate this great end! Alas! for 300 years we have been groping and stumbling in darkness, and are now to be enlightened and brought to more perfect ways by the missionaries from Littlemore!—Prot. Churchman.

The Ghost Child.

There are those yet living in this very neighborhood who remember, and relate with an awe which half a century has not abated, the story of Ruth Blay, and the ghost child! Ruth was a young woman, of lively temperament and great personal beauty. While engaged as the teacher of a school in the little town of Southampton, N. H. (whose hills roughen the horizon with their showly outline within view of my window at this moment) she was invited to spend the evening at the dwelling of one of her young associates. Several persons were present of both sexes. The sun just setting, poured its soft light into the midst of unworldly gaiety, the young school-mistress uttered a fearful shriek, and was gazing with a countenance of intensest horror at the open window; and pointing with her rigid, outstretched arm at an object which drew at once the attention of her companions. In the strong light of sunset, lay upon the open casement, a dead infant—visible to all for a single moment, and vanishing before the gazers could command words to express their amazement. The wretched Ruth was the first to break the silence. "It is mine, my child!" she shrieked; "he has come for me!" She gradually became more tranquil, but no effort availed to draw from her the terrible secret which was evidently connected with the apparition. She was soon afterwards arrested, and brought to trial for child murder, found guilty, and executed at Portsmouth, N. H. I do not, of course, vouch for the truth of this story in all respects. I tell the story as 'twas told to me.—J. G. Whittier.

Scene in London.

In walking up Regent street yesterday, I witnessed a scene of anguish, new to me, but not so to those better acquainted with the abodes of destitution. Observing a crowd gathering upon the opposite side of the street, I crossed over and saw an infant that had just breathed its last in the arms of its mother, who had been sitting or standing all day in that street, endeavoring to sell matches. The child died for the want of food and nourishment, and the mother, who was still pressing her dead infant to her bosom, was a picture of destitution and despair. There was scarcely strength enough in her trembling limbs to bear her into an apothecary's shop, where the restoratives tried in vain upon the child, were needed by the fainting mother. This poor woman, by her language and deportment, excited much sympathy. She was evidently in a greatly debilitated state from the want of food. She had only received two half pence for matches in two days, and had no other means for support. Regent street, where this mother and child sat starving, dazzles the eye and bewilders the imagination with its wealth and magnificence. The mines of Potosi and the treasures of Golconda seem to have been poured into the luxurious lap of Regent street. But amid all this wealth and luxury, a mother toiled in vain for the coarse food that would enable her to give nourishment to a dying infant! And thus is human life in this great city painfully diversified.—Weed's Letters.

CHRISTIANITY.—The Edinburgh Review closes a lengthened and scathing review of "Puseyism, or the Oxford Tractarian School," with the following beautiful figure and truthful history of Christianity:

"Let us never forget that Christianity was planted, and has grown up in storms. Discussion is always favorable to it, and has ever been so.—Let the wintry blast come, it will but scatter the sere leaves, and snap off the withered branches; the giant tree will only strike its roots deeper into the soil, and in the coming spring time put forth a richer foliage, and extend a more grateful shade."

REBECCA AND HER DAUGHTERS.—This is the appellation of the Welsh rioters. The name is derived from the leader of the band most conspicuous in making depredation. He is a large, stalwart man, who dresses in woman's clothes—and he and his followers, who are christened his children, and who also disguise themselves, are an organized band of the farmers of Wales, who commit their outrages very suddenly and under cover of darkness. Their malice is levelled chiefly at the turnpike gates which abound in Wales and constitute a heavy tax on the farming interests, from the fact that their manure is lime, and has to be carted for a considerable distance. A little common justice would soon put an end to these disturbances.

THE WIDOW'S MITE.—A lady in genteel, but very moderate circumstances, when presenting the clergyman of ——— with a small sum for a charitable object, said, "You may put it down as the Widow's Mite, Sir." "Not so, my friend," replied the worthy pastor, "I beg you may," the lady earnestly added, "it is but a trifle." "I am aware of that, Madam, but it is not all your thinking." How very few have in truth presented the widow's mite although many apply the passage to themselves.

* Ministerial work.

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OIN C. WELLS, Agent.
Sept. 15, No. 27.

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1.2 MAIN ST.

From the Christian Watchman.

Short Discourses.

The locusts have no king, yet go they forth all of them by bands.—Prov. 30: 27.

This is but one of many instances where inspired wisdom sends us to irrational creation to gain instruction. The sluggard is directed to the ant, the inconsiderate and unthankful to the ox and the ass, and the distrustful are reminded by the Great Teacher himself, of the fowls of the air and of even inanimate creation. The Bible abounds with similar references. Common observation also furnishes the like examples for reflection. How often do we hear of the fidelity of the dog, the sagacity of the elephant, and the affection of even the fiercest animals for their offspring. So true to their destiny and law of being have been creatures of instinct, that they become teachers to beings made in the similitude of God.

Let us then receive what instruction may be intended by these "words of Argur," respecting "locusts." It is hardly necessary to describe these insects, much less to devote half of the discourse in showing how they differed from all others found elsewhere. It is sufficient to note the peculiarity specially referred to. They have no king, yet go they forth all of them by bands. Without the guide or governance of a leader, they progress in unbroken harmony. Mark the fullness of the idea. It is an onward movement, it is voluntary, unanimous and united.

To men associated for a common purpose in any capacity, the fact should be instructive. Union is strength, and the want of it proportionate weakness. Still worse than this, if the form merely be retained. Isolated individuals, however different in character, are not in danger of the evils from one another, which become a natural consequence when they unite. As far as the union is pretence without reality, it is therefore without profit.

In a civil or religious hierarchy, where the "King" thinks, and wills, and acts for the people, the figure will not hold. They do not go—but are sent forth, and if it be true of all, the servitude is abject and entire. The image of "locusts" is therefore befitting something more democratic.

It is applicable then to all purely voluntary associations, social, civil, or religious. Their authority and influence is that of all the individual members voluntarily put forth. They go in bands, or not at all to purpose.

In ecclesiastical organizations, the idea seems to be true of none so peculiarly as that of Baptists. They emphatically have "no king." They acknowledge no dictator in the shape either of pope, bishop, presbyter, conference or council. Having already one as their Master even Christ, they reverence no opinions unsupported by the "law and the testimony," whether dictated by Calvin, Luther, Hooker or Wesley. They know not even the convenient conservative of a common liturgy, or common book of discipline, of an union catechism, or as yet a denominational hymn book! Their Associations and General Conventions, seemingly as august and really as effective bodies as those which pretend to apostolic sanction, live, move, and have their being at the sovereign will of independent churches.

Whatever be the "divine right of Kings," in State or Church, Baptists do not acknowledge it; and probably will not till the next Revolution. Their polity is predicated upon the most unnumbered forms of intelligence and piety, having no human frame-work or conventional aids illegitimately deduced from a "thus saith the Lord." Their union is not of constraint, but of will.

This spirit of non-conformity is liable to pass proper limitations, and to go forth in any other form than "in bands." It has done it. "Something indeed is to be pardoned to the spirit of liberty; but not every thing; not the wildest excesses, and most reckless perversions. Security against these evils is not however a matter of chance. Personal freedom must have mental and moral worth to support it, or it is worse than a nullity. Liberty, both of speech and action, becomes only a cloak of maliciousness, and vaunts its rights for every man to do nothing, or what only is right in his own eyes. Such is anarchy. It is a going forth indeed, but without either instinct or reason. Some forcible illustrations of it have been multiplying for the last few years quite fast enough in ecclesiastical, as well as civil matters.

Without implying that Baptist churches have suffered more from this source than people who have a "king," we must admit, that they are in greater danger of it, and have had at least their full share of actual injury. The liberty for every member, male and female, young and old, rude and learned, to exhort, pray, counsel, "manage," and vote, at pleasure, ought to be worth something to compensate for the sad uses which have been made of it. And it is a plain case, that while it is daily claiming more privileges, the only security against sorer evils lies in being taught better its responsibilities.

It should then be a subject of most diligent inquiry, how these perversions of liberty may be prevented, and the privilege of "having no king," be rendered a positive blessing. As the advocates of religious liberty, Baptists have obviously an important mission to accomplish. The services of a hierarchy, who wait upon the nod, and follow the dictum of a "king," feel no concern and have no responsibility for the divisions which endanger them. But not so those who contend so earnestly for the liberty of "judging even of themselves what is right," and for "every one to be fully persuaded in his own mind." Greater solicitude and vigilance was never required of any body of men, than is now obligatory upon such as in times like the present contend for entire and unfettered liberty. Equally obvious is the conclusion that the true and only method of harmonizing so many results of free-thinking, of retaining even the present feeble union and denominational visibility, to say nothing of higher expectations respecting "one Lord, one faith, and one baptism," must be by harmoniously and vigorously operating in the work of education. But now sadly deficient is the "largest denomination in this country," notwithstanding what their principles and numerical strength would lead us to expect, may appear by some estimates yet to be given.

NEW VIEW OF THE BRITISH AND FOREIGN BIBLE SOCIETY.—In a paper published in Philadelphia, August 17th, 1843, we have the fol-

lowing sketch of the character and designs of the managers and contributors of the *British and Foreign Bible Society*, who have been the means of circulating nearly FIFTEEN MILLIONS of copies of the sacred Scriptures, in at least EIGHT different languages of the earth.

"A gang of conspirators against Christianity, who denominate themselves the Bible Society, whose head-quarters are, we believe, fixed in London, and who live and carry on their operations at the expense of some thousands of persons, who are dupes or knaves enough to spend their money in supporting a swarm of vagabonds, tramps, incendiaries, and hypocrites in every quarter of the globe."

In the same paper, the Spanish inquisition is spoken of as "the mildest and most lenient" of the age.—S. S. Journal.

A NEW ARGUMENT FOR INFANT SPRINKLING.

—The following is an extract from a speech of Rev. Mr. Barnes, of Brompton, (England,) as reported in the London Patriot:

"A clergyman said to a poor man, only a fortnight since, within four miles of Bury St. Edmunds, 'Your child has not been baptized.'—'No,' the man replied, with all meekness, 'I know it has not.' 'Well, do you know that if that child dies it cannot go to heaven?' 'I do not believe that,' rejoined the man, 'our minister says, that he believes in infant salvation, just because our Lord said, 'Suffer little children to come unto me, for of such is the kingdom of heaven.' The clergyman remarked, 'I do not see any thing about that in the New Testament.' The man reminded him of the Samaritans being baptized, both men and women, and said, 'I should have thought that if there had been any children, they would have been mentioned: do you think the Holy Ghost has kept back the truth?' The clergyman thus met the point:—'You know that in a court of justice a man is bound to speak the truth, the whole truth, and nothing but the truth; but something might escape his memory which he might recollect afterwards; and so it might be with the apostles.' (Laughter.) 'If that is the case,' said Mr. B., 'I see no glory in apostolical succession, and certainly these persons would be good successors of such apostles as these.' (Laughter.)—Baptist Ad.

Episcopacy and Dissent in England.

A writer of extensive personal examination, in the Christian Intelligencer, gives the following as a sample of the two in London and the principal towns of the realm in 1841:

London, Westminster and suburbs—Population 1,434,868; Episcopal churches, cathedrals and chapels 255, containing 259,958 sittings; Dissenting places of worship 372, sittings for 214,003.

Lancashire—Population 16,000; Episcopal churches 320; Dissenting chapels—sittings of each equal.

Liverpool—Episcopal churches 29; Dissenting chapels 46; attendance on the former 42,000; other denominations 50,000.

Manchester and Salford—Population 272,761; Episcopal churches 29; sittings 33,000; Dissenting chapels 71; sittings 43,700; Sunday scholars of the former 10,287; do. of dissenters 22,009.

Leeds—Population 82,121; Episcopal churches 9; sittings 13,325; Dissenting chapels 27; sittings 27,866.

Nottingham—Population 55,686; Episcopal churches 6; sittings 5,800; Dissenting chapels 23; sittings 12,000.

Birmingham—Population in 1831, 147,000; Episcopal churches 17; sittings 23,600; Dissenting chapels 64; sittings 31,100.

The other cities and towns show much the same proportion of Episcopacy and dissent. The writer has visited every cathedral in England, and 250 is as many as he ever saw at Sunday service except once. The churches at their fullest attendance are not more than one quarter filled; while the chapels of the despised and oppressed dissenters are generally crowded, and some will seat from 2 to 3,000 persons. This shows a great superiority in dissenters over those of the establishment, and in regard to attention to religious worship, that of the former is very trifling and very formal.—N. Y. Pap. Reg.

Columbia College, Washington, D. C.

The annual commencement of this Institution took place on Wednesday, the 4th inst. Addresses were delivered by the following named gentlemen members of the Graduating Class: E. Caldwell, T. J. Cathcart, L. H. Chapin, Wm. J. Fife, J. R. Garlick, J. A. Haynes, A. J. Huntington, and J. M. Williams, and also by J. W. Williams, for the second degree.

The pieces were all of a high intellectual order, and were favorably received by an intelligent audience, among whom we noticed His Excellency John Tyler and son, and several members of the Cabinet. At the conclusion of the exercises, the Degree of A. B. was conferred upon nine graduates, the second degree of A. M. upon six, and the honorary degree of D. D. upon the Rev. Andrew Broadus, of Virginia.

The winter term of the College will commence on the first Wednesday of November. The trustees have called Rev. Joel S. Bacon, D. D. formerly President of Georgetown College, Ky., to the Presidency of this Institution. We trust that its course for the future will be onward, and that under his able management it may flourish as it did during the Presidency of the distinguished Staughton.

The Anniversary Oration between the Ensign Society of the above College was delivered by David Paul Brown, Esq. of Philadelphia. This able orator acquitted himself in such a manner as to add new lustre to his fame as a public speaker.—Bap. Record.

IOWA TERRITORY.—Br. J. M. Post, a missionary in Van Buren county, in this territory, reports encouraging results. He has baptized a considerable number of persons, and established Sunday-schools and Bible-classes, which are in encouraging operation. He says—"Your society has done much for the territory. If amidst the pressure of the times you sometimes think it impossible to continue your aid, think also of the richness of these fields—the great multitudes of people swarming into them, and of the necessity of your making a settlement at the same time they do, if you settle at all; unless you can af-

ford to pay the higher price which those who come late must inevitably pay for all their possessions."—N. Y. Bap. Reg.

Christian Secretary.

HARTFORD, OCTOBER 30, 1843.

The Nestorian Massacre.

It is but a few years since anything definite was known of the history of the Nestorians. American missionaries were the first to explore their mountain fastnesses, and open a communication with them. Soon after the acquaintance thus formed, Dr. Grant wrote a history of the Nestorians, in which he endeavored to identify them with the lost tribes. Whether he succeeded in establishing this point, public opinion has not decided. One fact, however, is admitted, the Nestorians have occupied their position in the mountains for at least 1400 years, surrounded by Turks, Persians and Kurds, without ever having been subjugated by any of these powers. They have maintained their own simple forms of worship, without ever having made any improvements in the arts or sciences. The few copies of the Bible in their possession were in manuscript, and most carefully preserved. They number about 100,000 souls, scattered from one extremity of Asia to the other. Missionaries, sent out under the patronage of the American Board, as has been already intimated, were the first Christians who commenced the task of enlightening, and introducing the arts of civilized life among them. The Roman Catholics, with their accustomed proselyting schemes, soon followed the American missionaries, and commenced a system of religious warfare upon these unoffending people, first by argument, and when this failed, by threats and bribery. They succeeded in making some proselytes; and were sanguine in their expectations of inducing them to acknowledge the supremacy of the Pope. Last of all came the Church of England, with her missionary, who was no less a personage than the Rev. Mr. Badger. This Mr. Badger (not a very popular name, by the way, when connected with anything American) was sent out under the patronage of the American Board, and after his arrival, changed his views, and became a decided Puseyite. Having received instructions from the Bishop of London, Mr. Badger commenced the task of converting the humble Nestorians to the faith of Dr. Pusey, but with little or no success. We are unable at present to say what effect an absolute failure on the part of Mr. Badger, would produce upon his mind; or who originated the malicious falsehood, and told the Pacha of Mosul that the American missionaries were assisting the Nestorians to raise forts, whereby they would be hereafter enabled to set the Sultan's authority at defiance; Mr. Badger was on the spot, and can answer the question better than we can. Down to the time of the expedition of the Pacha of Mosul, the Nestorians had maintained terms of peace and friendly intercourse with the several missionaries, although their preferences were decidedly in favor of the Americans, whose early attentions had undoubtedly produced lasting impressions upon their minds. If the French Catholic priests were concerned in stirring up the government to this invasion, it only shows that the "Beast" and the "False Prophet" can unite, and make common cause against Christianity.

Of the extent of this dreadful massacre we are unable to speak at present; another arrival may bring further particulars respecting it. The Boston Daily Advertiser says, "We may perhaps infer that the Nestorians of the Plains, including those among whom are the principal establishments of our missionaries, and particularly those under the charge of Mr. Perkins, and his immediate associates, together with the residence of the Bishop, Mar Yohannan, who has been lately received with so much interest in this country, have escaped the destructive visitation. The Nestorians of the mountains are less civilized, less peaceful in their habits, and have derived less improvement from the instruction of the missionaries than those of the Plain. Yet among them Dr. Grant, and two or three others of the missionaries of the Am. Board were resident, and were producing a useful influence."

The following account of these murders is from a correspondent of the London Morning Chronicle, dated Constantinople, Aug. 17, 1843.

Lord Ponsonby is said to have observed, on a certain occasion, to the minister of the Sultan, "that however desirous England might be of sustaining Turkey and maintaining her independence and integrity, it would no longer be possible to do so when Christians were persecuted for Christianity sake." This opinion, as remarkable for its sincerity as its truth, proceeded from one who was profoundly acquainted with the character of the Turks, and the weight of public opinion in Europe. The advice tendered by Lord Ponsonby, made it well known, a deep impression upon the Porte, and the Christians were no longer experiencing beneficial results. Two events, however, have now occurred, which appear to show a disposition on the part of the present government, or of those enjoying local authority, to return to the ancient system of religious persecution. You have been informed of the combination between the Pacha of Mosul and several powerful Kurdish chiefs for the extermination of the Nestorian Christians, or Chaldeans. Letters received the day before yesterday contain a deplorable account of the results of the attacks of the united troops. They had penetrated into the centre of the Tiyaree district, burnt the villages and churches, destroyed the crops, and put the inhabitants of both sexes to the sword. Three, or according to other accounts, five brothers of the Patriarch, have been slain, his mother was cut in half, and his sister horribly mutilated. The Patriarch himself had fled to Mosul, had taken refuge in the British vice-consulate. Thus a sect which had preserved its independence during centuries, and had resisted the persecuting sword of Islam, when wielded by the most powerful and most intolerant of the followers of Mohammed—himself, in its simplicity and isolation, had maintained the doctrine

and forms of a primitive church for above 14 centuries, and which had escaped the corruption of religion, of morals, and of character, so conspicuous in all other Christian sects of the East—has now in the weakness of Mohammedanism, and in the strength of European Christianity, been delivered over to destruction.

Although the Turkish authorities merit the strongest condemnation for the part they have taken in this massacre, yet there are others concerned who are almost equally responsible for the results. The history of the fall of the Nestorians is a new example of the consequences of a system pursued by foreigners in the East, which we cannot contemplate without the utmost indignation. All those who have been the direct or indirect instruments of their destruction, although they may not have anticipated a result so serious a nature to their intrigues, and although they may now shelter themselves under the cloak of religion, have been guilty of a great crime against humanity. In their mountain fastnesses the Nestorians had retained their independence for centuries. The first western traveller who succeeded in penetrating into them was Dr. Grant, an American missionary. His object in visiting them was the establishment of schools and other means of instruction.

No sooner had Dr. Grant met with some success in the mountains, than the Roman Catholic missionaries at Mosul, supported by French political agents, endeavored to counteract it. The English high church was also jealous of American encroachments in the midst of a sect still venerating episcopacy; and an additional firebrand was thrown into the country last autumn, in the person of the Rev. Mr. Badger. In a former letter we entered into a long description of the politico-religious intrigues of the French. During last winter, the three parties—the American, the Puseyite, and the Roman Catholic—have waged an open warfare amongst themselves. The Americans, who had been first in the field, only acted on the defensive; the influence of Mosul, readily acquired among the Nestorians ended them, without much difficulty, to retain their position. The object of the two remaining parties was to eject the Americans, and to establish their own influence. They did not act in concert, for their mutual enmity equalled their hostility to the Americans. No means were left untried to effect their object. The agents of the church of Rome received the earnest co-operation, in fact became the tools of the French political agents. Mr. Badger enjoyed the support of the British local authority. A report began to prevail that the Americans were assisting the Nestorians to build forts in their mountains. The ignorant inhabitants of the surrounding districts, and their governor, the Pacha of Mosul, readily believed the assertion. For some time access to the mountains, from the west, was denied to the American missionaries. Mr. Badger and the Papiers renewed their separate attacks. Both had interviews with the Patriarch, and both believed that they had established their influence. The suspicions of the Pacha of Mosul were excited; from both parties he received accusations against their respective adversaries, tending to increase his alarm. Mr. Badger pointed out the danger of Roman Catholicism and French influence in the mountains; the French, in return, the danger of English influence. At length the combination we have described was formed, and those alone who were innocent have fallen victims to the intrigues of men who have announced themselves to them as their only saviours—the ministers of Christ and the teachers of civilization. Are the quarrels of our church to be transferred even into the east, to our own dishonor, and to the destruction of the peace and happiness of men who have hitherto been unacquainted with schism, and ignorant of religious rancor and intolerance? Before the Bishop of London instructed Mr. Badger, a willing and enthusiastic agent, to proceed to the Nestorians, to eject the Americans, to expose their heresies, and to insist upon the only true orthodoxy of the high church of England, his lordship might have received a lesson of Christian charity from these very Nestorians who admit Christians of all denominations to their altars, and receive members of all christian sects as brothers. But how can reprehensible may have been the conduct of Mr. Badger, the conduct of the French politico-religious agents deserves the strongest condemnation. These men may now glory in the extermination of an independent and conscientious sect, whose only crime has been the rejection of the tenets of the church of Rome and French influence. To gain that influence and to obtain a nominal submission to the Pope, has this sect been sacrificed. Had the Nestorians admitted either the one or the other, they might have been saved. Honor, justice and humanity are sacrificed by France to obtain an influence which can only add to her pride, without conferring a single benefit upon her own subjects or upon those of any other nation—an influence, as precarious as it is useless. Unable to obtain this influence by honest policy, or by legal means, she assumes the garb of religion and obtains her end by the most unworthy hypocrisy. A recital of the events of the last six months at Mosul would form a worthy appendage to the history of the inquisition of Goa, or of the Spanish persecutions in South America, modified however, by the spirit of the age, which, we may thank God, does not permit public torture, or encourage religious slaughters. We allude both to French politico-religious agents, and to English high church intolerance. Strict justice compels us to state that the Americans are, in this instance, without blame. They established themselves first in the mountains, and their efforts were successfully directed to the improvement of the inhabitants, without any ulterior political design. We believe that, had the church of England co-operated with them as Protestant Christians, instead of opposing them as heretical enemies, the disasters which we have described would not have occurred; as it is, one of the most ancient and most interesting sects in the world—interesting from its origin, from its language, and from the purity of its Christianity—has been sacrificed to the religious ferocity of American Independents, English Puseyites, and French Roman Catholics.

For the Christian Secretary.

Education.

I am well aware, dear brother Editor, of the risk I run, in placing such a title over this brief communication.

"Education—pshaw!" hums the youthful reader as he runs his careless eye down your columns, looking for spicy paragraphs—"some tiresome old minister is inclined to proze away a half column of the Secretary, and has selected a subject at random from his dusty knowledge-box. What in conscience do people want to be so dry and stupid for? Let's pass along."

"Education—hum," grumbles the "tiresome old minister" himself, all unconscious of the literary imputation under which he rests—"nothing but education, in these days. The boys must be so much wiser than their grandfathers. For one, I should like to know what's the use of all this Latin and stuff—it wasn't so in my day—I wasn't educated—and look at me. Ah!—I see how it is—no good will come of it—but first pride—and then poverty—and then—then there'll be no more use for it. I'll not read a word of it."

"Education—ah!" says Deacon Cent-per-cent, (who regularly borrows the paper,) fumbling at the top button of his pocket, "it's of no use. You're not going to put any more benevolent objects upon us, Mr. Secretary. So you may as well give it up at once. We've enough of 'em now, in all conscience. Let's see; there's Bible, Missions, Tract, Sunday School, pay the preacher, and what not, and here they are, trying to bring up some nonsense about educating young ministers. It will not do. The cause can never prosper this way. Too many calls—too many calls, decidedly. Now for one, I can say with all humility, I give as much as any man—indeed, too much, consistent with duty to my family. I say, if a man don't provide for his own house, he's

worse than an infidel, and somewhere in the Prov-erbs or Epistles, it says, 'Charity begins at home.' That's it. I believe in liberality and self-consecration, and all that, as much as any body—but by-and-by it'll get so, that they'll not only lay hands on a man's property, but they'll be saying that even a man's self isn't his own. I should n't wonder a bit. No, no—it won't do—(shaking his head complacently)—hello! what's this about oats?"

At least, I have reason to suppose that such is the usual reception given to my subject, brother Burr, or surely, after the many able and urgent appeals upon the cause of ministerial education, which have been made in your columns, the treasury of our Society would not be empty, while hundreds of Baptists in Connecticut live in their ceiled houses, and eat the fat of the land!

What! the Treasury empty? Oh, you mean, almost so—you are afraid it will be empty, unless replenished—you can begin to see bottom.

Begin—my man, we never yet had the bottom covered up so that we could not see it. I tell you, I mean what I say. The Treasury is empty—absolutely empty—as empty as the professions which stingy Christians make of love to the Saviour—(no personality, reader,—nay, it is more than empty—for our worthy treasurer is already largely our creditor for money advanced.

Oh! you have a worthy treasurer who advances now and then—hey? A very good arrangement, that, indeed; we ought to have such men for treasurers to our benevolent Societies, always; I—But hold, my good brother, we are not so highly endowed in that line as you imagine.—Our treasurer is not foolish enough to take the Society upon his shoulders, when all the interests of Zion demand that the whole denomination should be aroused to the importance of sustaining it. He'll advance no more, I'll be bound—at least, I would not, if I were he, when it is so obvious that the liberality of the few only serves to confirm the many in selfishness and sloth,) and the time has come when you must take out your pocket-book and lend a hand (with something in it,) to support the Education cause in Connecticut, or it must come down with a crash—and at your door its ruin will be found to lie, when we meet this subject again at the judgment-seat of Christ.

And now, brother editor, what shall be said to awaken the Baptists of the State to a lively interest in this matter? Our Board have appropriated \$15 apiece to some ten or a dozen worthy young men, who are preparing themselves for the service of God and the churches, in carrying on the instrumentality of the kingdom. I say, "have appropriated"—alas! that long, high-sounding word is full of wind. The young men write us, from the midst of privations, and pressed with debt, for a little money—enough to keep soul and body together—and we turn to the treasury with our mockery of appropriations, and orders, and certificates, and what not—and fail to find in it the first red cent! There's no use in fretting over it, nor in feeling around its desolate cavity—if haply some stray fourpence might be cornered—it isn't there. You may rise and make the most stirring, the most melting, the most eloquent speeches over it, but it is like "calling spirits from the vasty deep"—it's easy to call—but will they come?"

And now, what is to be done in the emergency? Our faith is pledged to our young brethren, and on that pledge they have acted; and shall it be violated for such a paltry sum as we annually pay out for education? Such a catastrophe would irretrievably disgrace the Baptists of Connecticut. It is a burning shame, brethren, that we do no more; but in the name of all that's decent, do not let us retrograde from what we have done. It is not possible that, in this day of meridian light, you need arguments to sustain the claims of the cause itself to your affections and liberality? The observations of every day cannot fail to press home upon you the conviction, that the vineyard needs laborers, not only, but whole ones; men, "thoroughly furnished," and able to grapple with the champions of error, let them take what hug they will. God will raise up—raising up, the right material; but they need to be taught "the way of the Lord more perfectly." They don't ask you to educate them, brethren; no such thing. They are willing to get their own education, as you, sometimes, in the exuberance of your charity, tell them they ought to do. Theirs shall be the mental toil over the midnight lamp; theirs the sleepless nights of feverish anxiety for the future; theirs the pang which every generous mind must feel at the thought of pecuniary obligations undischarged; and theirs—not yours, my brethren—the privation of self-denial, which must ever attend the Baptist beneficiary's career. He "who seeth in secret" only knows how nearly self-educated (if suffering all that flesh is competent to endure could entitle a man to that distinction) have been many of our ablest ministers, now in the field, whom the Societies have had the credit of assisting. The beneficiary only asks you to help at a dead lift; brethren, to do the rest for him, when he has done all that mortal man could do, for himself.

Do not bring up again that stale old falsehood, that God requires no other endowment for the minister but a preparation of the heart. If this were so, every Christian could be a preacher.—

And when you acknowledge intellectual qualifications for the power of the ministry, you must have quality. Besides, nobody will more restively than you must have quality. And you will find out body. Then, your service to the academy, and your service as your means will add home, you are not all-giving every sabbath, every ministerial blunders, your minister. In a standard of ministerial education; and we beseech Christians, as Baptists, to no longer the cause produce your purse, and nation to bro. Dimock,

New Haven Board.

We are indebted to Howard, for a copy of Annual Meeting was held in Branford, Oct 4 and 5, and a Sermon was preached by Mr. Meriden, from 2 Cor. 5: 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The "returns" show 333; which is less, if in some former years, ministers is 15; 4 licenses, number of members 2,250. H. Miller, W. G. Howell, were appointed as delegates to the Home Mission Society. The American and Foreign Association, we presume, is interested to warrant Secretary. Dea. George Downing, which was adopted.

Whereas, It is the duty to lift up her voice against And, whereas American labor without compensation the means of intellectual education; annuls the connection, which one commands: And, whereas our things whatsoever, we do to us, we do even so to the churches of our denomination in the enormous guilt.

1. Resolved, therefore, this association regard abolition of the law of God rights of men.

2. Resolved, That in the Bible neither sanction the system of slavery, and justify it from the sacred text.

3. Resolved, That in kindness and affection, who are involved in this from it, that the abominable crippled some of our churches.

Resolved, That we record of this Association the day of January next, as a day of prayer.

Voted, That we heartily Faith and Covenant, and shire Baptist State Convention the Encyclopedia of religion.

Resolved, That this Association in the conversion of sea to God, and cordially to the churches.

H. Miller, W. Bentley, were elected a committee reference to the necessity of exertion, on the part of Association, and of all of the State, to extend the plan Secretary.

The subjoined preamble presented by the Committee to the Association, and accepted. The Committee to whom the subject of the patronage of the Christian Secretary, and the diffusion of among the denomination. Whereas, we have reason to believe that the number of paying subscribers to this Association is so small, that it is necessary to call upon all subscribers for the paper promptly, and to make a list of the names of those who are not subscribers, and to send them a copy of the paper—and also to call upon those who are not subscribers, and to send them a copy of the paper—and also to call upon those who are not subscribers, and to send them a copy of the paper.—

When the paper was at the Convention, it was unanimously informed, that an expenditure of several hundred dollars annual

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And when you acknowledge the necessity of intellectual qualifications, you admit the whole; for the power of the mind is as clearly commensurate with its training as that of the muscles. Besides, nobody will sit under poor preaching more restively than you—I'll answer for it. You must have quality No. one for person No. one, and you will find out what is good as soon as any body. Then, your sons and your daughters go to the academy, and you educate them as highly as your means will admit; and when they come home, you are not all pleased to find them giggling every sabbath, after sermon, at the grammatical blunders and awkward appearance of your minister. In short, the age requires that the standard of ministerial education should be elevated; and we beseech you as Americans, as Christians, as Baptists, to be ashamed of advocating any longer the cause of ignorance; but just produce your purse, and hand over a liberal donation to bro. Dimock, our Treasurer.

ONE OF THE BOARD.

New Haven Baptist Association.

We are indebted to the Clerk, Rev. W. G. Howard, for a copy of the Minutes of the association, from which we learn that its Eighteenth Annual Meeting was held with the Baptist church in Branford, Oct 4 and 5, 1843. The Introductory Sermon was preached by Rev. H. Miller, of Meriden, from 2 Cor. 5: 7, "For we walk by faith, not by sight." Organized by choosing Rev. R. Jennings, Moderator, W. G. Howard, Clerk, and H. Miller, Assistant Clerk.

The "returns" show an addition by baptism of 333; which is less, if we remember right, than in some former years. The number of ordained ministers is 15; 4 licentiates, and 14 churches; number of members 2,220. Rev. T. C. Teasdale, H. Miller, W. G. Howard and Dea. Geo. Read, were appointed as delegates to the American Baptist Home Mission Society. The same brethren were also instructed to attend the next session of the American and Foreign Bible Society.

An unusual degree of harmony and good will characterized the proceedings of the Association, and all its deliberations were marked by an ardent devotion to the glorious cause of our common Master.

Some of the general resolutions adopted by this Association, we presume will be read with sufficient interest to warrant their publication in the Secretary. Dea. George Read presented the following, which was adopted by a majority.

Whereas, It is the duty of the Church of God to lift up her voice against sin of every form; And, whereas American Slavery requires men to labor without compensation; withholds from them the means of intellectual, moral and religious instruction; annuls the conjugal, parental and filial relation, which one common father has established; And, whereas our Lord has commanded us to love our neighbor as ourselves, and that in all things whatsoever, we would that men should do to us, we do even so to them; while many of the churches of our denomination are deeply involved in the enormous guilt of Slavery;—

1. Resolved, therefore, That the members of this association regard American Slavery as a violation of the law of God and the inalienable rights of men.

2. Resolved, That in the opinion of this body, the Bible neither sanctions or encourages the present system of slavery, and that all attempts to justify it from the sacred oracles, is a perversion.

3. Resolved, That in the spirit of Christian kindness and affection, we entreat our brethren who are involved in this unholy system, to desist from it, that the abominable sin which has so long crippled some of our churches, may be done away.

Resolved, That we recommend to the churches of this Association the observance of the first day of January next, as a day of fasting, humiliation and prayer.

Voted, That we heartily approve the Articles of Faith and Covenant, adopted by the New Hampshire Baptist State Convention, and published in the Encyclopedia of religious knowledge.

Resolved, That this Association feel a deep interest in the conversion of the abundance of the sea to God, and cordially commend the cause of seamen to the churches.

H. Miller, W. Bentley, and E. T. Winter, were elected a committee to draft a resolution in reference to the necessity of immediate and efficient exertion, on the part of the members of this Association, and of all our brethren throughout the State, to extend the patronage of the "Christian Secretary."

The subjoined preamble and resolution were presented by the Committee on the Christian Secretary, and accepted.

The Committee to whom was referred the subject of the patronage of the Christian Secretary, would submit the following:—Whereas, we regard the Christian Secretary, as an indispensable auxiliary for the diffusion of intelligence and piety among the denomination in this State, And, Whereas, we have reason to believe that its publishers are already embarrassed by the limited number of paying subscribers, Therefore, Resolved, that this Association would earnestly recommend to all subscribers for said paper, to pay for the paper promptly, and thus discharge an imperative obligation. And we would further recommend that every Baptist family in the State, whose circumstances do not absolutely forbid it, subscribe for said paper—and especially those families which are too poor to take a religious paper, but not too poor to pay for a political paper. And we would further commend to the pastors of our churches, and other brethren to make immediate efforts to extend its circulation.

H. MILLER, Chairman.

When the paper was under the patronage of the Convention, it was sustained, if we are not misinformed, at an expense to that body of several hundred dollars annually; and it was thought

to be, and doubtless was, money well appropriated. Then it was the duty of the pastors, generally, to do all they could to extend its circulation; a duty which was most cheerfully complied with. But since it has passed into the hands of individuals and is sustained without expense to the denomination, we have reason to believe there has been a want of energy on the part of some of the churches, to promote its circulation; although we are happy to say, that in most of them, the same attachment to the Secretary exists now, as formerly. And in those places where the interest in its welfare is not so general as we could desire, we believe the cause may be attributed partly to the fact that pastors who are not fully acquainted with the interests of our denomination have settled since the claims of the paper have been made public, and who, we doubt not, will interest themselves in the matter as soon as the facts in the case are known.

The above Preamble and Resolution were adopted without our knowledge or request, and we feel grateful to our friends of the New Haven Association, for thus kindly remembering us in our struggles to sustain a denominational paper in Connecticut. But while we feel to thank them most sincerely for the interest they have manifested, we cannot refrain from adopting the language of our predecessor, when, on a certain occasion, the Convention recommended the paper to the Baptists in the State, and say, "we cannot live on resolutions."

We most earnestly hope that the hints suggested in the foregoing resolution will receive the attention which they deserve, and which, for our own interests are absolutely necessary, and, if attended to, we promise our readers they shall hear nothing from us again, respecting our own affairs, unless necessity compels us to do so.

THE COURSE OF PUSEYISM.—That the Oxford Tracts are making proselytes to Romanism, is long since past dispute. An instance, however, of recent occurrence, will show the effect these Tracts are producing upon young minds. Mr. William Lockhart, B. A., had embraced Puseyite views from reading the "Tracts for the Times," and after reading Tract No. 90, he manifested a strong sympathy for Papacy. To cure him of this propensity, he was placed under the care of, and became an inmate in the family of Dr. Newman, one of the principal writers of the Tracts. The result has been a public avowal of his belief in Popery. If this is the result of the teachings of the tract writers themselves, what may we not expect from those Institutions in this country which are already under the control of Puseyites?

THIRD CHURCH, WASHINGTON, D. C.—A correspondent of the Christian Watchman, under date of Sept. 30, writes: "I hope the Baptists are gaining a little in Washington; we have a very pious, active pastor over the new church, and I trust the Lord is smiling upon us, and blessing our feeble efforts to serve him. We expect to occupy the basement of our new meeting-house on the 1st of January. I begin to experience a little of the blessedness of which we partook in Federal street. We mean as a church, to erect a high standard, and trust, with God's blessing, to be an example for others of every thing that is lovely."

DEPARTURE OF THE MISSIONARIES OF THE AMERICAN BOARD.—The barque Stamboul, capt. Linnell, sailed from the port of Boston on the 11th inst., having on board the Rev. Dr. ANDERSON, senior Secretary of the American Board of Commissioners for Foreign Missions, and the Rev. HENRY J. VAN LENEP and wife, missionaries of the Board, who are on their way to their field of labor in Smyrna. Dr. Anderson, we believe, goes out on an official visit to the several stations of the Board in Greece, Syria, and Turkey, for the purpose of seeing how they are prospering, and of co-operating with the missionaries in the spread of the gospel. He is accompanied by the Rev. Dr. HAWES, of this city, who will labor in concert with Dr. A., and by free personal conferences with the missionaries, obtain more minute acquaintance with the state of the several stations. They expect to be absent some six or eight months.

BOSTON RECORDER.—This paper is to be transferred on the 1st of January next, to the Rev. MARTIN MOORE, who hereafter is to be its editor and proprietor. The Recorder is the oldest religious paper in the United States, and was established by Mr. Willis, its present editor. He will leave the editorial chair with the regrets of many who are not denominationally associated with him; his course during the long period he has been connected with the religious press, having been such as to command the respect of his contemporaries generally. The amount of good accomplished by the publication of the Recorder for more than a quarter of a century past, eternity will unfold. We most cheerfully wish a calm and happy evening of life, to this pioneer in religious newspapers.

CONVICTED.—William Goddard, the Post Master at Petersham, Mass., who was arrested several weeks since, on the charge of having committed forgeries to the amount of more than forty thousand dollars, has had his trial before the Court of Common Pleas, at Worcester, and pleaded guilty to three indictments, for which he was sentenced to the State Prison for two years on each, making a term of six years. This man was one of the

most respectable citizens in the town in which he resided, a few months ago—now he is an inmate of the State Prison. Let his fate be an example to others, who may, like him, be tempted to sustain their credit by raising money fraudulently.

TREASURY NOTES.—There were Treasury Notes to the amount of \$5,003,691.41 in circulation on the 1st inst.

Selected Summary.

DEATH OF SENATOR LINN.—The St. Louis Republican of the 6th inst. announces the death of the Hon. L. F. Linn, as follows:

"We regret to learn that the Hon. Lewis F. Linn, U. S. Senator from this State, was found dead in his bed, at his residence in St. Genevieve, on Tuesday, the 3d inst., at 12 o'clock, M. For some time past, his health has been feeble—he has been laboring under an affection of the heart."

"The death of Dr. Linn will be a source of general regret. Through a life of activity and important stations, he had won for himself the grateful affections of a numerous body of friends. He leaves an interesting family and the State as his mourners."

B. Y. West and W. H. Ratter were recently tried for robbery, in having stopped and stolen the property of four young men on their way from Providence to Chapechep, while the latter place was occupied by Dor. The defence maintained that the country was then in a state of war, and that the offence with which the prisoners were charged, could not be technical robbery, as they were treacherously engaged. The jury acquitted them.

FROM HAVANA.—The N. O. Bulletin of the 6th inst. has received papers from Havana by the packet ship Hope Howes to the 27th ult., inclusive.

Gen. Valdez, late Governor, &c., of Cuba, took his departure from Havana, on the 27th ult., in the Spanish steamer of war Regente, for Matanzas; thence he intended sailing for Bordeaux, in the French merchant ship Havanna.

Gen. O'Donnell had not arrived at the time of the sailing of the Hope Howes.

FROM SANTA FE.—Mr. Weatherhead's company of Santa Fe Traders, one hundred and forty in number, have arrived at Independence; twelve of whom, including Mr. Weatherhead, arrived here last evening in the Col. Woods. They are on their way East to purchase goods.—St. Louis Republic.

The St. Louis Republican of Thursday, has the following also:

"We learn from the Santa Fe traders, who arrived here yesterday, that the party of traders which went out in the spring, under the escort of the U. S. dragoons, from whom they separated at the crossings of the Arkansas, were followed for a number of days by Chandler's party of Texans. This was the party which had separated from Col. Snively's command a few days before Capt. Cook discovered Col. S.'s party. Chandler's party, however, were deterred or prevented from attacking the caravan, by the continued annoyance which they received from the Comanche and the Kioway Indians. The traders reached Santa Fe in twenty days from the time they crossed the Arkansas."

Murder of Mrs. Bacon.

The following evidence of Mr. Bacon, the husband of the lady who was lately murdered in Middletown, was given before the Justice Court, at which the persons who were arrested, were bound over. We copy from the "Constitution":

"Mr. Bacon said that his family consisted of himself, his wife, aged 46, his sons, Albert, aged 25 and Charles, aged 23, his daughter Sarah, aged 16, and a boy who lived with him. On Sunday, Sept. 24th, the boy went to drive a neighbor's carriage to church—soon after, twenty minutes past 10 o'clock, Mr. B. and his children went, leaving Mrs. B. alone in the house, standing at the door. The meeting house being two miles distant, and the intermission at noon very short, the family did not return till afternoon service was over, about quarter past three o'clock. Alighting from their carriages, Sarah went in, caught a glimpse of her mother, lying dead and horribly wounded, went back to the door and screamed 'Oh, mother! mother!' and talked wildly. Mr. B. and his sons immediately went in. The house faces the south—has a front door, two front rooms, a kitchen in the back part, and an addition or L part on the west end. They found Mrs. B. lying on her back, her feet about two feet from the kitchen door. The blinds were closed, though when the family left in the morning, one of the blinds was open. There were two or three principal blows on the head of Mrs. B.—one broke the skull, one separated a large portion of the scalp from the skull bone, and one fell on her chest. One eye was also put out or nearly so, and many lesser blows appeared to have been given on the back side, and other parts of the head. The face was covered with blood, and there was much blood on the floor under her head, and a spot a little way from her head. She had three principal stabs in her side. Mr. B. felt of her hand—it was cold and stiff—he thought she had been dead three or four hours. There were two wood and one flag seat chairs in the room; one of the wood seats was split in the middle, held together only by a splinter; part of the legs broken off, and the rest drawn out of the seat; indentation on each side of the seat; blood in the indentation and all along the front of the seat and some on the back part; some long hairs (like the hairs of a woman's head) stuck to the front of the seat. The other wood seat not broken, but blood on the front of it. The flag seat had two front legs out, one round broke out, no blood on it.—The cushion of this chair lay on the floor, bottom side up, and a large butcher knife belonging to the house lay upon it. The plastering overhead had two marks in it, probably made by chair legs, one was three or four inches long and half an inch deep—3 feet apart, and in different directions. The carpet (laid down in breadths, unsewed) was turned up in a place near the head of Mrs. B.

"Mr. Bacon went to the desk; the lid was down, three pocket books lay open; one wallet with \$50 in it gone; 14 Spanish American dollars, some change, and \$20 paper money of this State missing; and he thinks he had \$35 laid away by itself, also gone."

The hills around Pittsburgh, Pa., are said to be literally thronged with wild pigeons.

BURIED TO DEATH.—Mrs. Susan Loveland, the wife of Isaac Loveland, of Durham, came to her death in a most melancholy manner. Mrs. Loveland, we are informed, had a young child, which from illness had required considerable attention for several days, and from fatigue and watching, she had become worn down and exhausted—the consequence of which was, that falling asleep in her chair near the stand where the candle was placed, in some way during her repose, the light was brought in contact with her clothes near the stomach, and on waking, the distressed woman found herself enveloped in flames. No human aid was present to render relief in this dire emergency, and finding no water in the house, she flew to the well curb, where by her shrieks and moans, help, alas, too late! was summoned. This was on Friday night, the 29th ult. Mrs. L. lived in great anguish, until Sabbath morning following, when she dropped into a quiet sleep—the sleep of death. Her age was 27.

THE LATEST SNAKE STORY.—A monstrous serpent, of the boa-constrictor species, was recently taken by the crew of the British brig *Eliza Steele*, on Dead Man's Island, at the entrance of Guayaquil, Pacific Ocean. He measured 37 feet in length, and in girth at the thickest part, four feet and three inches. The body of a half decomposed goat was found in its stomach.

A fellow was arrested in Albany last week, for picking a pocket. He had become a beautiful ring on one of his fingers, which attracted considerable attention. On pressing a spring, neatly fixed on the inner rim of the ring, a small, keen, crescent-shaped blade, nearly half an inch in length, made its appearance, with which contrivance he could abstract a pocket book from a man's coat.

A laughable mistake occurred in a poster lately announcing the close of the People's Theatre in Cincinnati. The manager announced that he was induced to close his establishment owing to the 'intoxication,' instead of the 'indisposition' of the stage manager. There is frequently more truth than poetry about such 'laughable mistakes.'

The printed books in the British Museum Library occupy ten miles of shelf!

Benjamin Rathbun, late of Buffalo, after an imprisonment of five years at the Auburn State Prison, for his extensive forgeries, was discharged on the 3d inst., in consequence of the expiration of his sentence. He was met at Buffalo by many of his old friends.

YELLOW FEVER AT BERMUDA.—The Halifax Morning Post, which had received Bermuda dates to the 25th ult., says:

The yellow fever continues to rage alarmingly, and is still spreading. The rock hospital is crowded with victims, and on the 23d, the commissioners residence was converted into a hospital for the convicts. The deaths in Ireland Island have been 53—in St. George's, 190. In Ireland Island, over 300 persons were lying ill of the dreadful malady—but in St. George's the fever had abated, and had every appearance that it would speedily disappear.

Among the victims are captains Wentworth and Fenwick, and Dr. Jenkins.

The Yellow Fever has appeared at Rodney, Mississippi.

NOTICE.—The Rev. N. COLVER, of Boston, will lecture this (Thursday) evening, at the SOUTH BAPTIST CHURCH, on the Prophecies of Daniel.

Hartford, Oct. 19.

Marriages.

In the First Baptist church in this city, on the evening of the 8th inst. by Rev. J. S. Eaton, Dr. Henry L. Fuller, of this city, and Miss Betsey P. Mather, of Simsbury; by the same, in East Hartford, on the 27th ult., Capt. Allen Crowell, of Barnstable, Mass. and Miss Fiehe C. Miner, of Stonington; by the same, 15th inst. Mr. Robert Wornton, to Miss Mary M. C. Kennan; by the same, 15th inst. Mr. Horatio C. Cooley, to Miss Mary D. Brown, of Longmeadow, Mass.; also, by the same, 16th inst. Mr. Henry Benton, 3d, to Miss Mary Griswold.

In this city, on the 31st inst. by the Rev. Dr. Bushnell, Mr. Philo Miles, of Goshen, and Miss Catharine E. Osborne, of this city.

In Suffield, on the 4th inst. by Rev. Wm. Reid, Mr. Collins, of Granville, Mass. to Mrs. Mery Phelps, of Suffield.

In Agawam, Oct. 5th inst. by Rev. L. Lewis, Mr. Job Fowler, and Miss Louisa Adams, all of Agawam.

Deaths.

In this city, on the 15th inst. Mrs. Esther Russell widow of the late Barzillai Russell, in the full hope of a glorious immortality, aged 61.

In Granby, on the 7th ult. Mr. Samuel Benjamin, in the 87th year of his age.

At the residence of his father, in Hammondsport, Steuben co., on Wednesday, Oct. 4th, J. Finley Smith, Dexter Professor of Languages in Hamilton College.

In Meriden, on the 9th inst. Eli C. Birdsey, Esq., aged 44.

By this dispensation of divine Providence, his afflicted family has sustained an irreparable loss. The community in which he lived has been deprived of one of its most useful citizens, and the Baptist church in Meriden has been called to mourn the loss of one of its most able and efficient members. His last hours were cheered by the consolations of religion.—COMM.

Receipts for the week ending Oct. 18.

John Ball, 125; Jeremiah Gladwin, 175; Watson E. Boies, 1800; Mrs. C. Olcott, 175; J. G. Merrow, 1200; A. Worthington, 225; Royal Flint, 100.

TO THE CHURCHES OF STONINGTON UNION ASSOCIATION:—

DEAR BRETHREN.—It is most ardently desired that your pastors, or other brethren, will immediately set about the business of making out your history according to a vote at your last session. We hope it may come from you all ready fitted for the press as far as possible, because it will otherwise cost more time by far, than your Clerks can possibly bestow upon the subject, considering the multitude of other cares that cannot be dispensed with.

Please forward the manuscripts soon as possible, that we may have time to review and arrange them for publication in due season. Direct to either Clerk.

A. G. PALMER, Stonington.
or E. DENISON, Portersville.

Portersville, Sept. 26, 1843.

NOTICE.—The next meeting of the Westfield Ministerial Conference will be held with Dr. Wm. A. Smith, in Westfield Farms, on Tuesday the 7th of Nov., at 10 o'clock, A. M. The following are the assignments for the meeting:—H. D. Doolittle, Exegesis; Col. 2: 16, 17, F. Rand and S. Root, Essays; de repentance precede, or is it a part of regeneration? G. A. Willard, Exegesis of those passages which, by some, are thought to teach the annihilation of the wicked. H. Richards and Wm. L. Brown, Exegesis; Rev. 20: 1-10. A. Day and F. Bestor, Essays; total abstinence from all intoxicating drinks as a term of church membership. J. Higby, Exegesis; John 3: 5; Acts 22: 16; 1 Peter 3: 21, combined. Wm. A. Smith, Exegesis; Matt. 18: 18. C. Willet, Exposition of John 15: 1-10, reference to be had to the doctrine of dominion; Falling from Grace? R. F. Ellis, Essay; what is the Scriptural and the Historical argument for the observance of the first day of the week as the Christian Sabbath? J. Hodges, Essay; what is the scriptural form of church government? J. G. Warren, Essay; refutation of the doctrine of Apostolical Succession. C. Tilden and L. Lewis, Essays; do the scriptures teach that the Jews will return to the land of Judea? H. Richards was chosen preacher for the occasion, and J. G. Warren his alternate.

West Springfield, Oct. 14, 1843.

THE PSALMIST:

A new collection of HYMNS, for the use of the BAPTIST CHURCHES.

BY BARON STOW AND S. P. SMITH.

This work contains nearly TWELVE HUNDRED HYMNS, original and selected, together with a collection of CHANTS and SELECTIONS FOR CHANTING, at the end.

The numerous and urgent calls which have for a long time been made, from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the churches generally, it is hoped will here be fully met.

Surprising as it may appear to those who are aware of the great diversity of opinion and tastes every where existing in reference to hymns best suited to public worship, this new collection will find almost universal favor. Its rapid introduction into churches in various parts of the country; the numerous testimonials of approval and high commendation lately received, in connexion with the acknowledged abilities of the editors; the uncommon facilities enjoyed by them, of drawing from the best sources in this and other countries; the great care with which the compilation has been made; the new, convenient, and systematic plan of arrangement adopted, give the publishers full confidence in the superior merits of the work.

In addition to the protracted labor of the editors, the proof sheets have all been submitted to a Committee, composed of clergymen of high standing, in different parts of the Union, by whose careful examination and important suggestions the value of the work has been greatly enhanced.

All of Watts' hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted, and a large number of hymns heretofore unknown in this country, have been introduced. The distinction of psalms and hymns, usually made in other collections, has been avoided in this, and all have been arranged together, under their appropriate heads, and numbered in regular, unbroken succession. There are three "Particular Index," and an "Index" of subjects, a "Particular Index," and an "Index" of subjects, a "Scripture Index."

Notice of the Am. Bap. Publication & S. S. Society, Phil.

The Board of Directors of the American Baptist Publication and Sunday School Society, induced by the numerous and urgent calls which, for a long time, have been made from various sections of the country, for a new collection of Hymns that should be adapted to the wants of the churches generally, resolved, in the year 1841, to take immediate measures for the accomplishment of this object.

With this view, a committee, consisting of Rev. W. T. Brantly, D. D., of South Carolina, Rev. J. L. Dagg, of Al-

abama, Rev. R. B. C. Howell, of Tennessee, Rev. S. W. Lynd, D. D., of Ohio, Rev. J. B. Taylor, of Virginia, Rev. S. P. Hill, of Maryland, Rev. G. B. Life and R. W. Griswold, of Pennsylvania, and Rev. W. B. Williams, D. D., of New York, were appointed to prepare and superintend the proposed selection. It was, however, subsequently ascertained that a similar work had been undertaken by Messrs. Gould, Kendall & Lincoln, Publishers, of Boston; and that Rev. B. Stow and Rev. S. F. Smith, whose services they had engaged, had already commenced their labor. From the well-known ability of these gentlemen, there seemed good reason to expect a valuable collection, and one that would fully meet the end which the Board contemplated. In order, therefore, to avoid the unnecessary multiplication of Hymn Books, it was deemed expedient, by the Board, to unite, if possible, with the above-named Publishers. Accordingly, the manuscript of Messrs. Stow and Smith having been examined, and found quite satisfactory, arrangements were made to have the sheets, as they were issued from the press, submitted to the committee of the Board, with the understanding that, if, after such alterations and improvements as might be suggested, it should meet their approval, the Board would adopt it as their own. This approval having been obtained, the Board voted, unanimously, to adopt and publish the work, and have negotiated with Gould, Kendall & Lincoln, to that effect.

Signed by order and on behalf of the Board.

J. M. PECK,

Cor. Sec. Am. Bap. Publication & S. S. Society.

Philadelphia, May 18, 1843.

Certificate of the Committee appointed by the American Baptist Publication and Sunday School Society.

The undersigned, having been requested, by the Board of Directors of the American Baptist Publication and Sunday School Society, to examine the proof sheets of "The Psalmist," edited by Rev. B. Stow and Rev. S. F. Smith, and to suggest such emendations as might seem expedient to render the work more acceptable to the churches throughout our country, hereby certify that we have performed the service assigned them, and unite in recommending the work as one well adapted to the purpose for which it was designed.

WILLIAM R. WILLIAMS, JAS. B. TAYLOR,
GEORGE B. IDE, JNO. L. DAGG,
RUFUS W. GRISWOLD, W. T. BRANTLY,
STEPHEN P. HILL, R. B. C. HOWELL,
SAMUEL W. LYND.

United Testimony of the Pastors of the Baptist Churches in Boston and vicinity.

Messrs. Gould, Kendall & Lincoln.—Permit us to take this method of expressing our great satisfaction with the Collection of Hymns which you have of late published for the use of the Baptist denomination. As Pastors, we have long felt the need of some book, different from any which could be obtained, and we have looked forward with interest to the time when your proposed work should be issued from the press. The work is now completed, and before the public; and from an attentive and useful examination of its pages, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its poetry, and, in our opinion, most admirably adapted to the wants of the denomination. We cannot but hope, therefore, that it will soon be adopted by all our churches.

DANIEL SHARP, NICHOLAS MEDDERY,
R. W. COSMAN, J. W. PARKER,
R. H. NEALE, BRADLEY MINER,
WM. HAGUE, J. O. OLINSTEAD,
ROBERT TURNER, JOSEPH BANYARD,
NATHANIEL COLVER, SILAS B. RANDALL,
T. F. CALDWELL, THOMAS DAVERIL,
W. H. SHATLER.

Boston, 1843.

From the Professors of Newton Theological Institution.

Union of judgment in regard to all the principles which should regulate the preparation of a Hymn Book, both as to the character of the hymns, and as to the omission and alterations in the case of selected hymns that have long been in use, is not to be expected. We are free, however, to say, that in copiousness of subject, in adaptation to the various occasions of worship, in devout and poetic character, and in general excellence, we regard the work as eminently superior to collections now in common use.

BARNAS SHARP, Prof. of Christian Theology.

IRAH CHASE, Prof. of Ecclesiastical History.

H. J. RIPLEY, Prof. of Sacred Rhetoric and Pastoral Duties.

HORATIO B. HACKETT, Prof. of Bib. Lit. and Interpretation.

Newton Centre, Aug. 2, 1843.

Testimony of a Committee of the Faculty of Hamilton Literary and Theological Institution.

Messrs. GOULD, KENDALL & LINCOLN.—The undersigned, having been appointed, by the Faculty of our Institution, a Committee to examine the Hymn Book, entitled "The Psalmist," recently published by you, and edited by Rev. B. Stow and Rev. S. F. Smith. It gives us pleasure to state, as the result of our examination, that we consider the work decidedly superior to any collection with which we are acquainted. Its materials are drawn from the best sources of sacred lyrical poetry in our language; the arrangement is eminently happy; and the variety of selections adapts it to almost every occasion. We think the adoption of the work in the Baptist churches of our country would be calculated greatly to elevate that interesting branch of worship with reference to which it is prepared.

Poetry.

For the Christian Secretary.
SONNETS.I.
The Stars.

Bright lamps of the illimitable sky!
Hung by Jehovah's all-creating hand,
Amid the chambers of His temple high,
Where ye have gazed with never-sleeping eye,
Upon this darkened orb, this far-off land,
While ages long have come and rolled away.
Ye saw fair Eden—the destroying Flood—
The rise of empires and their sad decay—
The deeds of heroes, and the fields of blood.
Ye have beheld the path old Time hath trod—
Man's idol worship—his neglect of God:
And, heaving as of old from heaven's high tower,
To all the world, at evening's hallowed hour,
Ye speak—though few do list—your Maker's love and power.

II.

"Jesus Wept."

Slow, toward the lonely burial-spot where lay
Their cherished brother in the rayless tomb,
Moved the sad sisters wrapt in sorrow's gloom,
While weeping friends came round them on their way.
One was amid that sympathizing throng,
Whose heavenly visage as he passed along,
Anointed all. The scene his spirit stirred,
And touched the fountains of his soul. He wept!
And while he wept his deep-drawn sighs were heard.
The dead he called, and Death no longer kept
His victim. Mourning was exchanged for joy.
The SAVIOUR wept! How wonderful His tears!
His friendship—oh, how free from all alloy!
His sympathy and love—they quell our rising fears!
Brown University, Oct. 10, 1843. S. D. P.

The Dying Boy.

It must be sweet in childhood to give back
The spirit to its Maker, ere the heart
Hath grown familiar with the paths of sin,
And soon to gather up its better fruit.
I knew a boy, whose infant feet had trod
Upon the blossoms of some sunny spring,
And when the eighth came, he turned away,
To revel in his light, he turned away,
And sought his chamber, to lie down and die.
'Twas night; he summoned his accustomed friends,
And in this wise bestowed his last request:—

"Mother, I'm dying now;
There's a deep suffocation in my breast,
As if some heavy hand my bosom pressed—
And on my brow I feel the cold sweat stand—
Say, Mother, is this death?
Mother, your hand!
Here, lay it on my wrist,
And place the other thus, beneath my head;
And say, sweet Mother—say, when I am dead,
Shall I be missed?"

"Never beside your knee
Shall I kneel down again at night, to pray;
Nor in the morning wake and sing the lay
You taught to me.
Oh! at the time of prayer,
When you look round and see a vacant seat,
You will not wait then for my coming feet—
You'll miss me there."

"Father, I'm going home,
To that great home you spoke of, that blest land
Where there is one bright summer, always bland,
And tortures do not come.
From faintness and from pain,
From troubles, fears, you say I shall be free—
That sickness does not enter there, and we
Shall meet again."

"Brother, the little spot
I used to call my garden, where long hours
We've staid to watch the coming buds and flowers—
Forget it not.
Plant there some box or pine,
Something that lives in winter, and will be
A verdant offering to my memory,
And call it mine."

"Sister, the young rose tree,
That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee;
And when its roses bloom,
I shall be gone away—my short course run—
And will you not bestow a single rose
Upon my tomb?"

"Now, Mother, sing the tune
You sang last night; I'm weary, and must sleep—
Who sees it called my name? Nay, do not weep—
You'll all come soon!"

Morning spread over earth her rosy wings,
And that meek sufferer, cold and ivory pale,
Lay on his couch asleep. The morning air
Came through the open window, freshening with
The fragrant odors of the lovely spring;
He breathed it not. The laugh of nursery-boys
Jarred like a discord in some mournful note,
But worried not his slumber—he was dead!

Miscellaneous.

Life of Rev. WILLIAM TENNENT.

[Continued from last week.]

The writer of these memoirs was greatly interested by these uncommon events; and on a favorable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior Being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind, it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor and requested leave to join the happy throng; on which he tapped me on the shoulder and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I faintly repeated." He added, "Such was the effect on my mind of what I had seen and heard, that

if it be possible for a human being to live entirely above the world, and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake, for at least three years. All the kingdoms of the earth were my sight as nothing but vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it, could command my serious attention."

It is not surprising, that after so affecting an account, strong solicitude should have been felt for further information as to the words, or at least the subjects of praise and adoration which Mr. Tennent had heard. But when he was requested to communicate these, he gave a decided negative, adding, "You will know them, with many other particulars, hereafter, as you will find the whole among my papers;" alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.

The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason, to believe, that in every age of the world, instances like that which is here recorded, have occurred, to furnish living testimony of the reality of the invisible world, and of the infinite importance of eternal concerns?

As soon as circumstances would permit, Mr. Tennent was licensed, and began to preach the everlasting gospel with great zeal and success. The death of his brother John, who had been some time settled as minister of the Presbyterian church at Freehold, in the county of Monmouth, New Jersey, left that congregation in a destitute state. He had experienced so much spiritual benefit from the indefatigable labors and pious zeal of this able minister of Jesus Christ, that they soon turned their attention to his brother, who was received on trial, and after one year, was found to be no unworthy successor to so excellent a predecessor. In October, 1733, Mr. Tennent

* The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He accordingly wrote to every person he could think of, likely to have conversed with Mr. T. on the subject. He received several answers; but the following letter, from the worthy successor of Mr. Tennent, in the pastoral charge of his church, will answer for the author's purpose.

"MONMOUTH, N. J., Dec. 10, 1805.

"DEAR SIR—
"Agreeably to your request, I now send you in writing, the remarkable account which I some time since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. Wm. Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God, (while traveling together from Monmouth to Princeton,) I mentioned to Mr. Tennent that I should be highly gratified in hearing from his own mouth, an account of the trance which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded saying, that he had been sick with a fever—that the fever had increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm, and perceived a small tremor in the flesh; that he was laid out and was cold and stiff. The time for his funeral was appointed, and the people collected, but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother, Gilbert, became impatient with the young gentlemen, and said to him, 'What! a man not dead, who is as cold and stiff as a stake!' The important young friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval, many means were made use of to discover, if possible, some symptoms of life, but none appeared, excepting the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more, and when that was gone he pleaded for half an hour, and then for a quarter of an hour, when, just before he was to be laid out, on which hung his last hope, Mr. Tennent opened his eyes. They then cried upon his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into his stomach, and he by degrees recovered."

"This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, 'Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.' He replied in the following words: 'As to dying; I found my fever increase, and I became weaker and weaker, until, all at once, I found myself in heaven, as I thought. I saw no shape as to the body, but glory all unutterable.' Here he paused, as though unable to find words to express his views, till his bride fell, and lifting up his hands, proceeded, 'I can say as St. Paul did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, and said, 'You must go back.' These words went through me; nothing could have shocked me more; I cried out, Lord, must I go back? With this shock, I opened my eyes in this world. When I was in the world, I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation."

"Mr. Tennent further informed me, that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name—that he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables—such as *thee* and *thou*. But that, as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And, said he, for three years, the sense of divine things continued so great, and everything else appeared so completely vain, when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it.'"

It was so ordered in the course of divine Providence, that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of heaven! Mr. Tennent's death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house, after his death, (the writer being with the American army at Valley Forge,) his son came from Charleston and took his mother, and his father's papers and property, and returned to Carolina. About fifty miles from Charleston, the son was suddenly taken sick, and died among entire strangers; and never since, though the writer was left sole executor to the son, could any trace of the father's papers be discovered by him.

The following entry in the records of the church at Freehold, shows the opinion of that church with regard to Mr. John Tennent's usefulness.

"Lord's day, April 23, 1732. The Reverend and dear Mr. John Tennent departed this between eight and nine o'clock this morning. A mournful providence, and cause of great humiliation to this poor congregation, to be bereaved in the flower of youth, of the most laborious, successful, well-qualified, pious pastor this age afforded, though but a youth of 25 years, 5 months, and 11 days of age."

was regularly ordained their pastor, and continued so through the whole of a pretty long life—one of the best proofs of ministerial fidelity.

Although his salary was small, (it is thought under £100,) yet the glebe belonging to the church was an excellent plantation, on which he lived, and which, with care and good farming, was capable of maintaining a family with comfort. But his inattention to the things of this world was so great, that he left the management of his temporal concerns wholly to a faithful servant, in whom he placed great confidence. After a short time, he found his worldly affairs becoming embarrassed. His steward reported to him that he was in debt to the merchant between £20 and £30, and he knew of no means of payment, as the crops had fallen short. Mr. Tennent mentioned this to an intimate friend, a merchant at his house. His friend told him that this mode of life would not do—that he must get a wife to attend to his temporal affairs, and to comfort his leisure hours by conjugal endearments. He smiled at the idea, and assured him it would never be the case, unless some friend would provide one for him, for he knew not how to go about it. His friend told him he was ready to undertake the business; that he had a sister-in-law, one peculiarly suited in all respects to his character and circumstances; in short, that she was the very thing he ought to look for, and if he would go with him to New York the next day, he would settle the negotiation for him. To this he soon assented. The next evening found him in that city, and before noon, or the day after, he was introduced to Mrs. Noble. He was much pleased with her appearance, and when left alone with her, abruptly told her, that he supposed her brother had informed her of his errand; that neither his time nor his inclination would suffer him to use much ceremony, but that if she approved the measure, he would attend his charge on the next Sabbath, and return on Monday, be married, and immediately take her home. The lady, with some hesitation and difficulty, at last consented, being convinced that his situation and circumstances rendered it proper. Thus, in one week, she found herself mistress of his house. She proved a most invaluable treasure to him—more than answering everything said of her by an affectionate brother. She took the care of his temporal concerns upon her, extricated him from debt, and by a happy union of prudence and economy, so managed all his worldly business, that in a few years his circumstances became easy and comfortable. In a word, in her was literally fulfilled the declaration of Solomon, that "a virtuous woman is a crown to her husband, and that her price is far above rubies." Besides several children who died in infancy, he had by her three sons who attained the age of manhood; John, who died in the West Indies when about thirty-three years of age; William, a man of superior character, and minister of the Independent church in Charleston, South Carolina, who died the latter end of September or beginning of October, A.D. 1777, about thirty-seven years old; and Gilbert, who also practised physic, and died at Freehold, before his father, aged twenty-eight years. Few parents could boast three sons of a more manly or handsome appearance; and the father gave them the most liberal education that the country could afford.

Mr. Tennent's inattention to earthly things continued till his eldest son was about three years old, when he led him out into the fields on a Lord's day, after public worship. The design of the walk was for religious meditation. As he went along, accidentally casting his eye on the child, a thought suddenly struck him, and he asked himself this question: "Should God in his providence take me hence, what would become of this child and its mother, for whom I have never taken any personal care to make provision? How can I answer this negligence to God and to me?" The impropriety of his inattention to the relative duties of life, which God had called him to, and the consideration of the sacred declaration, "that he who does not provide for his own household, has denied the faith, and is worse than an infidel," had such an impressive effect on his mind, that it almost deprived him of his senses. He saw his conduct, which before he thought arose entirely from a deep sense of divine things, in a point of light in which he never before had viewed it. He immediately attempted to return home, but so great was his distress, that it was with difficulty he could get along; till all at once, he was relieved by as suddenly recurring to that text of scripture which came into his mind with extraordinary force—"But unto the tribe of Levi, Moses gave not an inheritance; the Lord God of Israel was their inheritance." Such, however, was the effect of this unexpected scene on Mr. Tennent's mind and judgment, that ever afterwards he prudently attended to the temporal business of life, still, however, in perfect subordination to the great things of eternity, and became fully convinced that God was to be faithfully served, as well by discharging relative duties in his love and fear, as by the more immediate acts of devotion. He clearly perceived that every duty had its proper time and place, as well as motive; that we had a right and were called of God, to eat and drink, and to be properly clothed; and of course that care should be taken to procure those things, provided that all be done to the glory of God. In the duties of a gospel minister, however, especially as they related to his pastoral charge, he still engaged with the utmost zeal and faithfulness; and was esteemed by all ranks and degrees, as far as his labors extended, as a fervent, useful, and successful preacher of the gospel.

His judgment of mankind was such as to give him a marked superiority in this respect, over his contemporaries, and greatly aided him in his ministerial functions. He was scarcely ever mistaken in the character of a man with whom he conversed, though it was but for a few hours. He had an independent mind, which was seldom satisfied on important subjects without the best evidence that was to be had. His manner was remarkably impressive, and his sermons, although seldom polished, were generally delivered with such indescribable power, that he was truly an able and a successful minister of the New Testament. He could say things from the pulpit, which, if said by almost any other man, would have been thought a violation of propriety; but by him they were delivered in a manner so peculiar to himself and so extremely impressive, that they seldom failed to please and to instruct. As an instance of this, the following anecdote is given, of the truth of which the writer was a witness:

Mr. Tennent was passing through a town in the state of New Jersey, in which he was a stranger, and had never preached; and stopping at a friend's house to dine, was informed that it was a day of fasting and prayer in the congregation, on account of a very remarkable and severe drought, which threatened the most dangerous consequences to the fruits of the earth. His friend had just returned from the church, and the intermission was but half an hour. Mr. Tennent was requested to preach, and with great difficulty consented, as he wished to proceed on his journey. At church the people were surprised to see a preacher wholly unknown to them and entirely unexpected, ascend the pulpit. His whole appearance, being in a travelling dress, covered with dust—wearing an old-fashioned, large wig, discolored like his clothes, and a long meagre visage, engaged their attention, and excited their curiosity. On his rising up, instead of beginning to pray, as was his usual practice, he looked around the congregation with a piercing eye and earnest attention, and after a minute's profound silence, he addressed them with great solemnity in the following words: "My beloved brethren; I am told you have come here to-day to fast and pray; a very good work indeed, provided you have come with a sincere desire to glorify God thereby; but if your design is merely to comply with a customary practice, or with the wish of your church officers, you are guilty of the greatest folly imaginable, as you had much better staid at home and earned your three shillings and sixpence." But if your minds are indeed impressed with the solemnity of the occasion, and you are really desirous of humbling yourselves before Almighty God, your heavenly Father, come, join with me, and let us pray." This had an effect so uncommon and extraordinary on the congregation, that the utmost seriousness was universally manifested. The prayer and the sermon added greatly to the impressions already made, and tended to rouse the attention, influence the mind, command the affections, and increase the temper which had been so happily produced. Many had reason to bless God for this unexpected visit, and to reckon this day one of the happiest of their lives.

The writer having requested of the present Rev. Dr. William M. Tennent, a written account of an anecdote relative to his uncle, which he had once heard him repeat verbally, received in reply the following letter:

ABINGTON, January 11, 1806.

"SIR:—
"The anecdote of my venerable relative, the Rev. Wm. Tennent, of Freehold, which you wished me to send you, is as follows:

"During the great revival of religion, which took place under the ministry of Mr. Whitefield, and others distinguished for their piety and zeal at that period, Mr. Tennent was laboriously active, and much engaged to help forward the work, in the performance of which he met with strong and powerful temptations. The following is related as received in substance from his own lips, and may be considered as extraordinary, and singularly striking:

"On the evening preceding public worship, which was to be attended the next day, he selected a subject for the discourse which was to be delivered, and made some progress in his preparations. In the morning he resumed the same subject, with an intention to extend his thoughts further on it, but was presently assailed with a temptation that the Bible, which he then held in his hand, was not of divine authority, but the invention of man. He instantly endeavored to repel the temptation by prayer, but his endeavors proved unavailing. The temptation continued, and fastened upon him with greater strength, as the time advanced for public service. He lost all the thoughts which he had on his subject the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and to add to his affliction, he was, to use his own words, 'shut up in prayer.' A cloud, dark as that of Egypt, oppressed his mind."

"Thus agonized in spirit, he proceeded to the church, where he found a large congregation assembled, and waiting to hear the word; and then it was he observed, that he was more deeply distressed than ever, and especially for the dishonor which he feared would fall upon religion, through him that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitations were increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most perilous and painful situation, and with arms extended to heaven, began with this utterance, 'Lord, have mercy upon me.' Upon the utterance of this petition, he was heard; the thick cloud instantly broke away, and an unspeakably joyful light shone in upon his soul, so that his spirit seemed to be caught up to the heavens, and he felt as though he saw God, as Moses did on the Mount, face to face, and was carried forth to him, with an enlargement greater than he had ever before experienced, and on every page of the Scriptures, saw his divinity inscribed in brightest colors. The result was a deep solemnity on the face of the whole congregation, and the house at the end of the prayer, was a *Bochim*. He gave them the subject of his evening meditation, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed the discourse, so that it proved the happy means of the conversion of about thirty persons. This day he spoke of, ever afterwards, as his harvest day."

"I am yours, with esteem,
"WILLIAM M. TENNENT."

While on this subject, we may introduce another anecdote of this wonderful man, to show the dealings of God with him, and the deep contemplations of his mind. He was attending the duties of the Lord's day in his own congregation as usual, where the custom was to have morning and evening service with only half an hour's intermission to relieve the attention. He had preached in the morning, and in the intermission had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful method of salvation, through the death and sufferings of his beloved Son. This subject suddenly opened on his

mind with such a flood of light, that his views of the glory, and the infinite majesty of Jehovah, were so inexpressibly great as entirely to overwhelm him, and he fell, almost lifeless to the ground. When he had revived a little, all he could do was to raise a fervent prayer that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm, and seemed to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow-men in the nature and attributes of his fellow-Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and after some time brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God (as he told the writer) to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder, to know what had produced this uncommon event. His prayers were heard, and he became able to stand up by holding the desk. He now began the most affecting and pathetic address that the congregation had ever received from him. He gave a surprising account of the views he had of the infinite wisdom of God, and greatly deplored his own incapacity to speak to them concerning a Being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprise the congregation, and draw tears from every eye. A sermon followed that continued the solemn scene, and made very lasting impressions on all the hearers.

[To be continued.]

Books.

The subscriber keeps constantly on hand a general assortment of *Theological* and *Miscellaneous* books, and stationery at his stand, No. 179 Main st., two doors south of the Phoenix Bank, Hartford, where his friends and the public are invited to call and accommodate themselves. Particular pains have been taken to be ready to furnish *Sabbath school libraries*, and *common schools*, with academies, with suitable books for their several departments. Also to obtain new publications at the earliest date, and the greatest variety of miscellaneous books for ministers libraries, parish libraries, &c. &c.
Hartford, Sept. 22, 1843. GURDON ROBIN.

TO MERCHANTS AND PEDLERS.

A RARE inducement is now offered in the sale of a large and desirable stock of goods, the effects of E. B. CURTIS, deceased, formerly of the firm of Childs & Dickinson. The above goods were selected with care, designed for the Wholesale Trade in this city—nearly all bought with cash, at the lowest prices, within the last six months. The object is to close the business of the estate. They will be offered by the subscriber, No. 233 Main street, directly opposite the old stand of Childs & Dickinson, for the coming 60 days, and sold in lots to suit purchasers at prices lower than can be bought in any market.
J. WING JR., No. 233 Main street.
Hartford, Aug. 24, 1843. 8w2

Country Merchants.

WILL find it an object to purchase their books at the Book Store 1st door north of the Court Church. Teachers supplied on the most reasonable terms. Books at the above store are generally purchased with cash, and will be sold for cash, or approved credit, at prices that will hardly fail to give satisfaction to all who favor us with their patronage.
JOHN C. WELLS, Agent.
Sept. 15, No. 27.

HARTFORD FIRE INSURANCE CO.

Office North side of State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of *One Hundred and Fifty Thousand Dollars*, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has an Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:
Elihu Terry, Charles Russell,
S. H. Huntington, Henry Keeney,
H. Huntington, James Goodwin, Jr.
Albert Day, John P. Brace,
Junius Morgan.

ELIHALET TERRY, President.

JAMES G. BOLLES, Secretary.

PROTECTION INSURANCE COMPANY.

NY—Office North side State House Square, in Exchange Building.—This Company was incorporated by the Legislature of Connecticut with a capital of *One Hundred and Fifty Thousand Dollars*, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE:

William W. Ellsworth, B. W. Greene,

Daniel W. Clark, Willis Thrall,

Charles H. Northam, Ellery Hills,

William Kellogg, John H. Preston,

S. W. Goodridge, Edward Butler,

Henry Waterman, Wm. A. Ward,

S. B. Grant, Ezra Strong.

Lemuel Humphrey, DANIEL W. CLARK, President.

WILLIAM CORNER, Secretary.

ETNA INSURANCE COMPANY.

INCORPORATED for the purpose of securing against loss and damage by Fire only. Capital, *\$200,000*, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached from the capital is not exposed to great losses by sweeping fires. The office of the Company is in the new *Etina* Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE:

Thomas K. Brace, Stephen Spencer,

Samuel Tudor, James Thomas,

Griffin Stearns, Elihu Peck,

Henry Kilbourn, Daniel Burgess,

Joseph Morgan, Ward Woodbridge,

Elihu Dodd, Joseph Church,

Jesse Savage, Horatio Alden,

Joseph Pratt, Ebenezer Seelye.

THOMAS K. BRACE, President.

SIMON L. LOOMIS, Secretary.

ETNA Insurance Company has agents in most of the towns in the State, with whom insurance can be effected.

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